emission is voluntary and a sick person whose emission is involuntary as a healthy person whose emission is involuntary, while the other held that a healthy person whose emission is voluntary requires forty se'ahs and a sick person whose emission is voluntary is on the same footing as a healthy person whose emission is involuntary and requires nine kabs, while a sick person whose emission is involuntary requires nothing at all. Raba said: The law is that a healthy person whose emission is voluntary and a sick person whose emission is voluntary require forty se'ahs, a healthy person whose emission is involuntary requires nine kabs, and a sick person whose emission is involuntary requires nothing at all.[5]

Our Rabbis taught: A ba'al keri over whom nine kabs of water have been thrown is clean. When is this the case? When it is for himself;[6] but when it is for others,[7] he requires forty se'ahs. R. Judah says: Forty se'ahs in all cases. R. Johanan and R. Joshua b. Levi and R. Eleazar and R. Jose son of R. Hanina [made pronouncements]. One of the first pair and one of the second pair dealt with the first clause of this statement. One said: This statement of yours, 'When is this the case? When it is for himself, but for others he requires forty se'ahs', was meant to apply only to a sick person whose emission is voluntary, but for a sick person whose emission is involuntary nine kabs are enough. The other said: Wherever it is for others, even if he is a sick person whose emission is involuntary, there must be forty se'ahs. One of the first pair and one of the second pair differed as to the second clause of the statement. One said: When R. Judah said that 'forty se'ahs are required in all cases', he was speaking only of water in the ground,[8] but not in vessels. The other said: Even in vessels. On the view of the one who says 'even in vessels', there is no difficulty, that is why R. Judah taught: 'Forty se'ahs in all cases'. But on the view of the one who says 'in the ground, yes, in vessels, no', what is added by the words 'in all cases'? — They add drawn water.[9]

R. Papa and R. Huna the son of R. Joshua and Raba b. Samuel were taking a meal together. Said R. Papa to them: Allow me to say the grace [on your behalf] because nine kabs of water have been thrown on me. Said Raba b. Samuel to them: We have learnt: When is this the case? When it is for himself; but if it is for others, forty se'ahs are required. Rather let me say the grace, since forty se'ahs have been thrown on me. Said R. Huna to them: Let me say the grace since I have had neither the one nor the other on me.[10] R. Hama bathed on the eve of Passover in order [that he might be qualified] to do duty on behalf of the public,[11] but the law is not as stated by him.[12] MISHNAH. IF A MAN WAS STANDING SAYING THE TEFILLAH AND HE REMEMBERS THAT HE IS A BA'AL KERI, HE SHOULD NOT BREAK OFF BUT HE SHOULD SHORTEN [THE BENEDICTIONS].[13] IF HE WENT DOWN TO IMMERSE HIMSELF, IF HE IS ABLE TO COME UP AND COVER HIMSELF AND RECITE THE SHEMA' BEFORE THE RISING OF THE SUN, HE SHOULD GO UP AND COVER HIMSELF AND RECITE, BUT IF NOT HE SHOULD COVER HIMSELF WITH THE WATER AND RECITE. HE SHOULD, HOWEVER, NOT COVER HIMSELF EITHER WITH FOUL WATER[14] OR WITH WATER IN WHICH SOMETHING[15] HAS BEEN STEEPED UNTIL HE POURS FRESH WATER INTO IT. HOW FAR SHOULD HE REMOVE HIMSELF FROM IT[14] AND FROM EXCREMENT? FOUR CUBITS.

GEMARA. Our Rabbis taught: If a man was standing saying the Tefillah and he remembered that he was a ba'al keri, he should not break off but shorten the benedictions. If a man was reading the Torah and remembered that he was a ba'al keri, he should not break off and leave it but should go on reading in a mumbling tone. R. Meir said: A ba'al keri is not permitted to read more than three verses in the Torah. Another [Baraitha] taught: If a man was standing saying the Tefillah and he saw excrement in front of him, he should go forward until he has it four cubits behind him. But it has been taught: He should move to the side? — There is no contradiction; one statement speaks of where it is possible for him [to go forward], the other of where it is not possible.[16] If he was praying and he discovered some excrement where he was standing, Rabbah says, even though he has sinned,[17] his prayer is a valid one. Raba demurred to this, citing the text, The sacrifice of the wicked is an abomination?[18] No, said Raba: Since he has sinned, although he said the Tefillah, his prayer is